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ACT AND BULL.

James A. Scott

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ACT AND BULL;

OR,

Fixed Anniversaries—a Paper submitted to the Numismatic and Antiquarian Society of Philadelphia, Nov. 4, 1880, by Lewis A. Scott, with an Appendix containing the Bull of Gregory XIII., translated, and the body of the Act of Parliament.

A doubt having been expressed by the learned President of the Numismatic and Antiquarian Society, at a meeting of the Society, as to what would be the true anniversary, in 1882, of Nov. 8 (Old Style), 1682, the date assigned by Mr. Myer to the first landing of William Penn at Philadelphia, the writer of the present paper was requested by the President to look at the Act of the British Parliament by which the "New Style" was adopted. This easy task was cheerfully performed, and a report was made to the Society that the Act contained no clause expressly regulating anniversaries in terms which would cover the one under consideration. The practice, in similar cases, was found to be, so far as examined, conflicting, and changing; and it was perceived that an explanation of this might be found in the adoption by different persons of different modes of ascertaining similar anniversaries. These views, as applied to the particular instance in hand, were thrown into the form of a resolution, which is now before the Society, and is as follows, viz.:—

"WHEREAS, It has been suggested that, in view of the change of the legal calendar in 1752, and of apparently varying practice, doubts may be entertained as to which is the most proper of the following methods of ascertaining the bi-centennial anniversary of Penn's arrival at Philadelphia, in the fall of 1682, viz.:—

"1st Method.—By adopting, as the bi-centennial anniversary, that natural day of 1882 which will, by the 'New Style,' bear the same name (by way of month and day of the month) as the natural and actual day of Penn's arrival at Philadelphia, in the fall of 1682, bore, according to the 'Old Style,' in 1682 (by way of month and day of the month).

"Thus:—

Penn's arrival, 1682, say	Nov. 8th, O. S.
Anniversary, 1882,	Nov. 8th, N. S.

"2d Method.—By changing the O. S. name (by way of month and day of the month), borne, in 1682, by the natural and actual day of Penn's arrival at Philadelphia, in the fall of 1682, to the N. S. name (by way of month and day of the month) which it would at that time, 1682, have borne according to N. S.—making the change by omitting *ten* O. S. names of days, including the day in question;—then carrying down the anniversary, by the plan of 'New Style,' to 1882; and adopting, as the bi-centennial anniversary, the day of 'New Style,' of 1882, so found or arrived at, namely, that natural day, of 1882, which will bear, in 1882 (by way of month and day of the month), the same N. S. name as the N. S. name, in 1682, of the natural and actual day of Penn's arrival, in the fall of 1682.

"Thus:—

Penn's arrival,	1682, say Nov. 8th, O. S.
Call it, by N. S.,	1682, Nov. 18th, N. S.
Anniversary,	1882, Nov. 18th, N. S.

"3d Method.—By carrying down the anniversary, on the plan of 'Old Style,' to 1752, when the change of legal style took effect in England; then changing the name of the 'Old Style' anniversary of that year, 1752, to the 'New Style' name—by omitting *eleven* 'Old Style' names of days, including the day in question—and, finally, carrying the N. S. anniversary of 1752, thus obtained, down to 1882, by the plan of 'New Style,' and adopting, as the bi-centennial anniversary, the day of 'New Style,' 1882, so found or arrived at.

"Thus:—

Penn's arrival,	1682, say Nov. 8th, O. S.
O. S. anniversary,	1752, Nov. 8th, O. S.
Call it, by N. S.,	1752, Nov. 19th, N. S.
Anniversary,	1882, Nov. 19th, N. S.

"4th Method.—By carrying down the anniversary, on the plan of 'Old Style,' to the year 1882; then changing the O. S. name, borne (by way of month and day of the month) by the O. S. anniversary of that year, 1882, to the 'New Style' name (by way of month and day of the month),—by omitting *twelve* 'Old Style' names of days, including the day in question,—and adopting, as the bi-centennial anniversary, the day, of 'New Style,' so found or arrived at.

"Thus:—

Penn's arrival,	1682, say Nov. 8th, O. S.
O. S. anniversary,	1882, Nov. 8th, O. S.
Call it, by N. S.,	1882, Nov. 20th, N. S.

"Therefore, Resolved, That the method above-mentioned is the most proper, of the four, for computing the anni-

versary of Penn's arrival at Philadelphia, which anniversary ought to be considered as happening on the day of 1882."

Upon this resolution it may be remarked that, although other possible methods of computation might be suggested, it yet does in fact include all that are likely to be considered with any favor. No one of the four methods proposed is without some example, in practice, of the use of its principle.

An anniversary is defined to be a yearly return of a memorable day; and in popular speech the meaning of the word is extended to include any day kept as an anniversary. The latter signification has the sanction of some encyclopedists; but the more precise or restricted idea is the one which evoked the doubt, and is that which is chiefly in view in this paper.

Both "Old Style" and "New Style" were in use on the shores of the Delaware long before Penn's arrival. Proof is to be found in the pages of Hazard's Annals. Holland had adopted the New Style in 1582; Sweden still adhered to the Old. The date in question, November 8th, 1682, is an Old Style date, derived from certain old records, or entries, or letters; and it may be assumed as typical of other similar dates.

There does not appear to be any legislation in Pennsylvania decisive of the question, or furnishing analogies to help us to a solution. The Act of Assembly of March 11, 1752, while recognizing the Act of Parliament which adopted the New Style (and was passed in the preceding year), so far as relates to the change of the beginning of the year, and to the dates of writings, merely affirms the legality of the "Friends'" manner of dating by naming the months "First month," "Second month," &c., instead of January, February, &c. There had been previous acts relating to names of the months, and of the days of the week, one of which this law repealed. Another was repealed in Council.

The Yearly Meeting of Friends for Pennsylvania and New Jersey adopted, on September 18 (O. S.), 1751, a minute concurring with a minute of the London Yearly Meeting, to the effect that Friends should thereafter reckon January the first month of the year, and should style it "First month," &c., and that they should omit the eleven days next after September 2 (O. S.), 1752, in conformity with the Act of Parliament. And the next Yearly Meeting was appointed to be held on November 24 (New Style), 1753. Mr. Bonsall gives the minute in full at page 400 of vol. 2 of the Pennsylvania Magazine of History.

The Act of Parliament, though not found in the Report of

the Judges, is, no doubt, at least in its leading features, in force in this State. Every Pennsylvanian who dates a letter, acts under it, or, what is the same thing, under a usage settled and ascertained by its provisions. Some parts of it are, equally without doubt, not law here. We have never had an Established Church; nor Courts incident to Fairs; nor Conservators of the Great Level of the Fens.

It is not to be denied that noon of November 8 (Old Style), 1882, is the identical moment which by the New Style is called noon of November 20, 1882; and, in the same way, November 8 (O. S.), of 1752, was the identical day called by New Style November 19, 1752; and November 8 (O. S.), 1682, was November 18 (N. S.), 1682; the difference between the styles increasing by one day on the first of March (N. S.) in each of the two centesimal New Style years, 1700 and 1800. Whoever would deny this would make the same kind of a mistake as even a very learned man might make in performing an arithmetical division. It is matter of easy demonstration from data supplied by the Act of Parliament. But the question proposed by the resolution is different in its nature, and requires, for its solution, the exercise of the judgment: so that persons may very well differ about it, without being open to the charge of carelessness or error. Of course a similar question arises in computing many other anniversaries.

A principle underlying not only the Act of Parliament, but also the Bull of Pope Gregory XIII., by which the New Style was first promulgated in 1582, is, that in cases of annually recurring fixed days, not involving rights of property, the same nominal days should be retained (that is,—let us say it once for all,—the days bearing the same New Style names as the respective days bore by the Old Style); but that whenever property interests, then already existing, would be affected by that course, or were likely to be affected by it, the recurrence of the fixed day should be settled as if the Act had not been passed. The Act seeks to carry out this principle by a mass of provisions for particular classes of cases. The *casus omissi* soon appeared. A remarkable omission was cured by a supplement providing for corporate annual acts required to be done on any of the eleven dropped Old Style days between September 2 (O. S.), 1752, and September 14 (N. S.), 1752; which acts the supplement ordered to be performed, for that year only, as if the principal law had not been passed; thus furnishing an analogy for any historical anniversary occurring on any of those days of that year, and an answer to some who have asked how it would have been with such an anniversary in 1752. No such omission is to be found in the Papal Bull; which, for the year 1582

only, assigns to other days the fixed religious anniversaries occurring on any of the identical ten days then omitted.*

This paper ought to close with this statement of the theory of the Act and Bull,—a theory deduced from the very instruments as published,—and with the observation that the anniversary of the landing is within the reason of the provisions by which a multitude of annual fixed days, not involving property interests, are made to retain their old places in the calendar. But with a view of inviting further consideration and papers by others, some details will now be entered upon.

Both Act and Bull furnish abundant sound analogy in favor of the first method proposed by the resolution; none in favor of any of the other methods. The days ordered by the Act to be observed on the same nominal days, are mainly as follows, viz. :—

1st. All fixed feast days, holy days, and fast days kept in the Church of England.

2d. All solemn days of thanksgiving, and of fasting and humiliation, established by Act of Parliament.

3d. All fixed days for meetings of bodies politic and corporate.

4th. All fixed days for holding courts, except some courts held with fairs.†

* It appears by the almanac-like provision, in this part of the Bull, for the eighteenth Sunday after the movable feast of Pentecost, that the new assignment of these days was for that year only.

The Sunday letter for 1582 was, after the change, the same as for the latter part of the present year, 1880, viz, C. Compare the fixed days provided for in this part of the Bull with the corresponding part of a Catholic Almanac for 1880.

† Chesterfield, who introduced the bill in the House of Lords, speaks of it in his letters to his son, as “composed of law jargon and astronomical calculations.” His account of the affair is most amusing. Under date of February 28 (O. S.). 1751, he says, “I have of late been a sort of *astronome malgré moi*”—(here he at once excites the liveliest sympathies of the writer of this paper)—“by bringing last Monday into the House of Lords a bill for reforming our present calendar, and taking the new style: upon which occasion I was obliged to talk some astronomical jargon, of which I did not understand one word, but got it by heart, and spoke it by rote, from a master. I wished that I had known a little more of it myself; and so much I would have you know.”

And on March 18 (O. S.), he writes: “I will now give you a more particular account of that affair; from which reflections will naturally occur to you, that I hope may be useful, and which I fear you have not made. It was notorious, that the Julian calendar was erroneous, and had overcharged the solar year with eleven days. Pope Gregory the 13th corrected this error; his reformed calendar was immediately received by all the Catholic powers of Europe, and afterwards adopted by all the Protestant ones, except Russia, Sweden, and England. It was not in my opinion very honorable for England to remain in a gross and avowed error, especially in such company; the inconveniency of it was likewise felt by all those who had foreign correspondence, whether political or mercantile. I determined, therefore, to attempt the reformation; I consulted the best lawyers,

Of the 1st and 2d of these classes, the calendar attached to the Act gives 97, most of them of a religious character; and of these the Protestant Episcopal Church of our own country has retained 24.

The Papal Bull did not disturb the fixed religious days from their old accustomed positions in the calendar. Under it they continue on the same nominal days. Blondel, a Frenchman, writing in 1682, gives a Gregorian calendar containing 1.6

and the most skillful astronomers, and we cooked up a bill for that purpose. But then my difficulty began: I was to bring in this bill, which was necessarily composed of law jargon and astronomical calculations, to both which I am an utter stranger. However, it was absolutely necessary to make the House of Lords think that I knew something of the matter; and also, to make them believe they knew something of it themselves, which they do not. For my own part, I could just as soon have talked Celtic or Slavonian to them, as astronomy, and they would have understood me full as well; so I resolved to do better than speak to the purpose, and to please instead of informing them. I gave them, therefore, only an historical account of calendars, from the Egyptian down to the Gregorian, amusing them now and then with little episodes; but I was particularly attentive to the choice of my words, to the harmony and roundness of my periods, to my elocution, to my action. This succeeded, and ever will succeed; they thought I informed, because I pleased them; and many of them said, that I had made the whole very clear to them; when, God knows, I had not even attempted it. Lord Macclesfield, who had the greatest share in forming the bill, and who is one of the greatest mathematicians and astronomers in Europe, spoke afterwards with infinite knowledge, and all the clearness that so intricate a matter could admit of; but, as his words, his periods, and his utterance, were not near so good as mine, the preference was most unanimously, though most unjustly, given to me."

Lord Macclesfield in his speech gives some further particulars. He says, "The next thing proposed by this bill is the correction of the calendar, and this in two respects: first with regard to the civil year, by which the times of our fixed festivals, and the dates of all our transactions, are determined; and, secondly, in relation to the method which we make use of to find the time of Easter, and of the movable feasts thereon depending. * * *

"The three last clauses of the Bill are designed merely for the protection of private property, from the injury which it might otherwise receive by the proposed change of the style.

"This could hardly have been effected any other way than by the provisions made in this Bill; which directs, that all things of a more indifferent nature shall be transacted on the nominal days; but that all matters which may affect private property shall not be accelerated; but shall be transacted or take place upon the very same natural days as they would have been, or would have done, if this change in the style had not been made.

"For had the payments of rent and other sums of money, and the performance of other acts stipulated for by contracts in being before the change of the style shall take place, been in general accelerated and brought forward with the nominal days; so great a variety of discounts, abatements, and allowances would necessarily have been established by the Bill, as might have been attended with more difficulties and greater inconveniences than those who have not thoroughly considered this matter may be aware of.

"And if any one particular case should be excepted out of the three last clauses, or any of them; there is too much reason to fear, that it would be

fixed days, of which 56 are to be found in the calendar attached to the Act of Parliament. Blondel gives an engraving, description, and explanation, of a medal issued by Gregory in honor of his achievement. The Spaniard Ribadeneyra, about 1669, gives 113 fixed days. The aggregate number of fixed days known to the Roman Catholic Church, in different places, was probably very considerable. A study of various martyrologies might throw further light on this point, if necessary.

Now these fixed days of feasts, &c., constitute a large array of instances. Most of them are, strictly, anniversaries; were formerly observed on certain Old Style dates, and are now regarded as occurring on the same nominal days. That they are, for the most part, religious anniversaries, makes them none the worse for our purpose. The "denominations" to which they are, for that reason, all the more interesting, embrace vast numbers of persons. And if we seek the great moving motive of the change of style by the Papacy, we shall find it to be, in kind, religious or ecclesiastical. This appears, indeed, in the Bull itself. The Old Style answered very well for the civil business of life: the planting, trading, spinning, fighting; but the proper ascertainment of the day for the movable feast of Easter, and others depending on it, had always, from the earliest ages, been considered of great importance in the Christian Church, and had given rise to very

productive of so many other exceptions as might greatly frustrate the good intentions of the Bill.

"And it is no small justification of the last general proviso, that it appears by authentic copies and extracts of edicts and placards, which the noble lord who brought in this Bill procured from abroad, that the same method was pursued, in this respect, when France, Brabant, Holland, and Zealand, laid aside the old, and received the new style. * * *

"I believe I need not tell your lordships, that the first design of the Bill was formed by the noble earl who presented it to the House; and whose sagacity to discern, does not exceed his inclination to redress, any inconveniences which his fellow-subjects may labor under.

"The Bill was, under his lordship's directions, drawn, and most of the tables prepared, by Mr. Duvall, a barrister of the Middle Temple, whose skill in astronomy, as well as in his profession, rendered him extremely capable of accurately performing that work; which was likewise carefully examined, and approved of, by two gentlemen, whose learning and abilities are so well known, that nothing which I can say can add to their characters; I mean Mr. Folkes, president of the Royal Society, and Dr. Bradley, his majesty's astronomer at Greenwich; the latter of whom did himself compose the three general tables, which your lordships find towards the end of the printed copy. Upon this authority do the new tables and rules stand: and as to the Bill itself, no endeavors have been wanting to make it as complete, and as free from objections of all kinds, as possible."

The Bill passed the House of Lords without any debate except the speeches of Chesterfield and Macclesfield.

serious controversies. Moreover, some of them are not now considered as religious; such as the anniversaries of the Gunpowder Plot (Nov. 5, O. S.), the Execution of Charles I., and the Restoration of Charles II. All three events occurred in the 17th century, and the days were established as solemn by Acts of Parliament, and are mentioned in the calendar and tables annexed to the Act. The appointed services were continued in England on the same nominal days till 1859. The Gunpowder Plot day was observed at Taunton, Massachusetts, as late as Nov. 5 (N. S.), 1775.* Christmas, also, is an anniversary as much popular as religious in its observance, and was kept on the 25th of December for many centuries before the change of style.

With regard to the annual fixed days for meetings of bodies politic or corporate, and for courts, their number is uncertain, but certainly large. They were, probably, and generally, meetings for business purposes only, but they possess, very distinctly, the feature of annual recurrence. And is not every day memorable, which any one may choose to consider so?

The analogy of all the above-mentioned kinds of annual fixed days is controlling, in favor of the same nominal day as the anniversary. Why should we depart from the spirit of the change of style as exhibited in them?

It is true that the Act of Parliament regulates several other classes of annual fixed days by providing that they shall be considered to recur on the same natural days, (that is—once for all—on the same natural day as if the Act had not been passed). But all of these classes will be recognized by lawyers as involving, or likely to involve, property interests then already existing: for instance, fixed days for the payment of then-existing rents. Another instance of this kind is to be found in the birthdays of persons born before the change of style, as to which it is declared by the fifth section, in “law jargon,” that the Act shall not accelerate the time of such persons attaining the age of twenty-one, or any other age requisite for any purpose whatever, and that no such person shall be deemed to have attained any such age until the full number of years and days should be elapsed on which such

* Oration by S. Breck before N. Eng. Soc. of Phila., Dec. 21, 1844, Intro. p. 5. The Acts of Parliament are,—for the Gunpowder Plot, 3 Jas. 1, c. 1, A. D. 1605; for the Execution of Charles I., 12 Chs. 2, c. 30, sect. 1, A. D. 1660; for the Restoration, 12 Chs. 2, c. 14, A. D. 1660. The repeal was by the 22 Vict. c. 2, A. D. 1859. The Act 19 Chs. 2, c. 3, sects. 28 and 29, A. D. 1667, establishes Sept. 2, as the anniversary of the Great Fire of London in the preceding year, and orders the erection of the pillar objugated by the poet.

person would have attained such age in case the Act had not been passed. The observance on 22d February (N. S.) of Washington's birthday is properly to be explained under this clause. He was born in Virginia, Feb. 11 (O. S.), before the passage of the Act, and his birthdays, after it took effect, continued to be (if no Virginia law prevented) on the same natural days as if the Act did not exist; that is to say, on Feb. 11 (O. S.) of each successive old-style year, which successive birthdays were called, in the nomenclature of new style, Feb. 22, until his death in December, 1799. And so the Legislature of Pennsylvania were right in establishing Feb. 22 (N. S.) as the proper day to be observed. If Washington had survived two years longer, his birthday, in the (N. S.) year 1801, would still have occurred, according to the clause just now mentioned, on Feb. 11 (O. S.), 1800, just as if there were no Act, which identical day is, *not Feb. 22* (N. S.), 1801, but *Feb. 23* (N. S.), 1801; or, to use double dating, his birthday would have happened on Feb. $\frac{11}{23}$, 1800–1801—the change, from eleven days difference between the styles, to twelve days difference, having taken place on $\frac{\text{Feb. 18}}{\text{Mar. 1}}$, 1799–1800, after the last preceding birthday.

These birthdays, fixed rent days, &c., furnish no sound analogy for our guidance; for, as already intimated, they are introduced into the Act merely to prevent interference with then existing material interests, with vested rights, or the obligation of contracts. The Roman Bull skillfully seeks to accomplish the same end, in widely different communities, by a brief section (the 8th) declaring that, to prevent injury, it should be the duty of all judges, in controversies arising upon “guaranties” (prestationes), to take into account the omitted days by adding ten other days at the expiration of the “guaranty.” This of course was not designed to interfere with legislation made by any government to suit the details of its own institutions. Arrangements of this kind will finally cease to be effective, with the cessation of the material interests protected by them. If any fair analogy could be drawn from such classes of days, it would be in favor of the 4th method proposed by the resolution.

The truth is, that to adopt either the 3d or 4th method would be to reject the correction applied by the Act to the calendar. This is most readily seen in the 4th method, by which the old style is retained till 1882, and no more is done than to call the 8th of November (O. S.), 1882, by another name. By this method, no calendar year or month is shortened from 1682 to 1882. It is thus on the same footing with the birthdays, fixed rent days, &c., which recur as if there was no Act. No omis-

sion of 11 days, from the calendar, is made, nor is any correction applied, except to the name of the day. But this was not the whole of the correction given by the Act, which shortens the calendar month of September, 1752, by eleven days. Here we have to recollect the true meaning of the word calendar, which is concrete, not abstract; it is a document, a printed or written list of the days of the year, with proper feasts, &c. The shortening, or correcting, is effected by erasing from this calendar the names of 11 specified days in September, 1752, and for that year only; the consequence of doing which, is, that in all subsequent time every succeeding calendar day, of the newly corrected computation and calendar, happens 11 days sooner in the scale of actual time than it otherwise would. This is expressed in the Act (sects. 1, 3, 4), is plainly to be seen in the almanac for 1752, and is the consequence, and real correction, which is evaded by the 4th method. There is the same objection to the 3d method, one step of which takes us to a faulty anniversary for 1752, by the same faulty mode, which in the same way rejects the true correction applied by the Act.

The 1st method, on the contrary, preserves the correction of 1752, by which, in all the future, the same nominal days of new style are made to happen eleven days earlier in the march of actual time than if no such correction were used.

The principle of the 2d method is to change the name of the old style date of the event, to its new style name. This method seems not to be open to the criticism that it ignores the true correction, and it alone, of all four, brings into view the fact that there was already a new style, which had been instituted by the Pope. And before closing, a few words will be added concerning this method.

In 1850 a committee was appointed by the Pilgrim Society, at Plymouth, to consider whether "Forefathers' Day," of Massachusetts, Dec. 11 (O. S.), 1620, should be celebrated on Dec. 21 (N. S.) or on Dec. 22 (N. S.). The 21st is reached by the 2d method of the resolution, the 22d by the 3d method. The committee had before them only these two days, and reported in favor of Dec. 21. Dec. 11, reached by the 1st method, was not submitted to their consideration. The report is appended to the "Proceedings at the celebration by the Pilgrim Society, at Plymouth, Dec. 21, 1870," which volume is on the shelves of our own Society.

On the 4th of September, 1816, a celebration was held by the New York Historical Society "of the 206th" (207th) "anniversary of the discovery of New York by Hudson." Now the journal of Hudson's mate, Robert Juet, proves that

the day assigned by him to the event, was the Sept. 4th of new style, 1609; and it would be difficult to deny that Sept. 4 (N. S.), 1816, was the true anniversary. Some one will ask, "Is then the correct anniversary of an event of the 17th century to depend upon the question, whether new style or old style is used by the first narrator, or by the actor, or in the document?" Of any such inquirer it may be asked in reply, "Why should it not?" And he is respectfully requested to show why it should not. The members of this Society will no doubt be most happy to undertake to read any remarks he may make in order to show why not, particularly if the remarks should be printed. The event to be celebrated by our anniversary occurred under English auspices. Juet sailed under Dutch colors. Why should not the nationality of the event settle the style? Why should not our records be allowed to give impulse and direction to *their* anniversaries, as well as Juet to his? Suppose Juet had used double dating. He did, in fact, begin his journal with old style. And what about the days above mentioned, the Gunpowder Plot day, and others originating in events of the 17th century? Do they not furnish sound analogies? Are we to turn the Parliamentary dates into new style? Can any one say that there were no corporate bodies brought into existence in the 17th century, with annual meetings held on the same nominal days after 1752? How many such bodies were created between 1582 and 1752? And what is the practice, as to similar anniversaries, from Maine to Georgia? How far should we, an English-speaking people, maintain, even in the calendar places of our anniversaries, the recollections of the history of the mother country, and of her North American colonies, the recollections of her habits and customs, of her wise and unwise acts and omissions, of her strifes and affinities? How far should we cast aside these recollections, and endeavor to place our anniversaries of events, from 1582 to 1752, in the same position in the calendar which they would have occupied if all nations had at once adopted the Gregorian correction?

APPENDIX.

Act of Parliament, 24 G. 2, c. 23, A. D. 1751.

An Act for Regulating the Commencement of the Year; and for Correcting the Calendar now in Use.

Amended
by 25 Geo. 2,
c. 30.

WHEREAS the legal supputation of the Year of our Lord in that part of *Great Britain* called *England*, according to which the Year beginneth on the 25th day of *March*, hath been found by experience to be attended with divers Inconveniences, not only as it differs from the Usage of neighboring Nations, but also from the legal Method of Computation in that Part of *Great Britain* called *Scotland*, and from the common Usage throughout the whole *Kingdom*, and thereby frequent Mistakes are occasioned in the Dates of Deeds, and other Writings, and Disputes arise therefrom: And whereas the Calendar now in Use throughout all his Majesty's British Dominions, commonly called *The Julian Calendar*, hath been discovered to be erroneous, by means whereof the Vernal or Spring Equinox, which at the Time of the General Council of *Nice*, in the Year of our Lord 325, happened on or about the 21st Day of *March*, now happens on the 9th or 10th Day of the same Month; and the said Error is still increasing, and if not remedied, would, in Process of Time, occasion the several Equinoxes and Solstices to fall at very different Times in the Civil Year from what they formerly did, which might tend to mislead Persons ignorant of the said alteration: And whereas a Method of correcting the Calendar in such manner, as that the Equinoxes and Solstices may for the future fall nearly on the same nominal Days, on which the same happened at the Time of the said General Council, hath been received and established, and is now generally practiced by almost all other Nations of *Europe*: And whereas it will be of general Convenience to Merchants, and other Persons corresponding with other Nations and Countries, and tend to prevent Mistakes and Disputes in or concerning the Dates of Letters, and Accounts, if the like Correction be received and established in his Majesty's Dominions: May it therefore please your Majesty, that it may be enacted, and be it enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal,

and Commons, in this present Parliament assembled, and by the Authority of the same, That in and throughout all his Majesty's Dominions and Countries in *Europe, Asia, Africa, and America*, belonging or subject to the Crown of *Great Britain*; the said Supputation, according to which the Year of our Lord beginneth on the 25th Day of *March*, shall not be made use of from and after the last Day of *December* 1751; and that the first Day of *January* next following the said last Day of *December* shall be reckoned, taken, deemed and accounted to be the first Day of the Year of our Lord 1752; and the first Day of *January* which shall happen next after the first Day of *January* 1752 shall be reckoned, taken, deemed and accounted to be the first Day of the Year of our Lord 1753; and so on, from Time to Time, the first Day of *January* in every Year, which shall happen in Time to come, shall be reckoned, taken, deemed and accounted to be the first Day of the Year; and that each new Year shall accordingly commence, and begin to be reckoned, from the first Day of every such Month of *January* next preceding the 25th Day of *March*, on which such Year would, according to the present Supputation, have begun or commenced: And that from and after the said first Day of *January* 1752, the several Days of each Month shall go on, and be reckoned and numbered in the same order; and the Feast of *Easter*, and other movable Feasts thereon depending, shall be ascertained according to the same Method, as they now are, until the second Day of *September* in the said Year 1752 inclusive; and that the natural Day next immediately following the said second Day of *September*, shall be called, reckoned and accounted to be the fourteenth Day of *September*, omitting for that Time only the eleven intermediate nominal Days of the common Calendar; and that the several natural Days, which shall follow and succeed next after the said fourteenth Day of *September*, shall be respectively called, reckoned and numbered forwards in numerical Order from the said fourteenth Day of *September*, according to the Order and Succession of Days now used in the present Calendar; and that all Acts, Deeds, Writings, Notes and other Instruments of what Nature or Kind soever, whether Ecclesiastical or Civil, Public or Private, which shall be made, executed or signed, upon or after the said 1st Day of *January* 1752, shall bear date according to the said new Method of Supputation; and that the two fixed Terms of *St. Hilary* and *St. Michael*, in that part of *Great Britain* called England, and the Courts of Great Sessions in the Counties Palatine, and in *Wales*, and also the Courts of General Quarter-Sessions and General Session of the Peace, and all other Courts of what Nature or Kind soever,

The old Supputation of the Year not to be made use of after Dec., 1751.

Year to commence, for the future, on 1 Jan.

The days to be numbered as now until 2 Sept. 1752; and the day following to be accounted 14 Sept., omitting 11 days.

Hilary and Michaelmas Terms and all courts to be held on the same nominal days.

whether Civil, Criminal or Ecclesiastical, and all Meetings and Assemblies of any Bodies Politic or Corporate, either for the election of any Officers or Members thereof, or for any such Officers entering upon the Execution of their respective Offices, or for any other Purpose whatsoever, which by any Law, Statute, Charter, Custom or Usage within this Kingdom, or within any other the Dominions or Countries subject or belonging to the Crown of *Great Britain*, are to be holden and kept on any fixed or certain Day of any Month, or on any Day depending upon the Beginning, or any certain Day of any Month (except such Courts as are usually holden or kept with any Fairs or Marts) shall, from Time to Time, from and after the said second Day of *September*, be holden and kept upon or according to the same respective nominal Days and Times whereon or according to which the same are now to be holden, but which shall be computed according to the said new Method of numbering and reckoning the Days of the Calendar as aforesaid; that is to say, eleven Days sooner than the respective Days whereon the same are now holden and kept; any Law, Statute, Charter, Custom or Usage, to the contrary thereof in any wise notwithstanding.

Courts held
with Fairs or
marts to be
excepted.

Hundredth
Years, ex-
cept every
fourth hun-
dred, to be
common
year of 365
days.

II. And for the continuing or preserving the Calendar or Method of Reckoning, and computing the Days of the Year in the same regular Course, as near as may be, in all Times coming; Be it further enacted by the Authority aforesaid, That the several Years of our Lord, 1800, 1900, 2100, 2200, 2300, or any other hundredth Years of our Lord, which shall happen in Time to come, except only every fourth hundredth Year of our Lord whereof the year of our Lord 2000 shall be the first, shall not be esteemed or taken to be Bissextile or Leap Years, but shall be taken to be common Years, consisting of 365 Days, and no more; and that the Years of our Lord 2000, 2400, 2800, and every other fourth hundred Year of our Lord, from the said Year of our Lord 2000 inclusive, and also all other Years of our Lord, which by the present Supputation are esteemed to be Bissextile or Leap Years, shall for the future, and in all Times to come, be esteemed and taken to be Bissextile or Leap Years, consisting of 366 Days, in the same Sort and Manner as is now used with respect to every fourth Year of our Lord.

Years Bis-
sextile of 366
days.

III. And whereas according to the Rule prefixed to the Book of Common Prayer of the Church of *England*, *Easter-day* is always the first *Sunday* after the first Full Moon which happens next after the one and twentieth Day of *March*, and if the Full Moon happens upon a *Sunday*, *Easter-day* is the *Sunday* after; which rule was made in Conformity to the

Decree of the said General Council of *Nice*, for the Celebration of the said Feast of *Easter*: And whereas the Method of computing the Full Moons now used in the Church of *England*, and according to which the Table to find *Easter* forever, prefixed to the said Book of Common Prayer, is formed, is by Process of Time become considerably erroneous: And whereas a Calendar, and also certain Tables and Rules for the fixing the true Time of the Celebration of the said Feast of *Easter*, and the finding the Times of the Full Moons on which the same dependeth, so as the same shall agree as nearly as may be with the Decree of the said General Council, and also with the Practice of foreign Countries, have been prepared, and are hereunto annexed; Be it therefore further enacted by the Authority aforesaid, That the said Feast of *Easter*, or any of the movable Feasts thereon depending, shall, from and after the said second Day of *September*, be no longer kept or observed in that Part of *Great Britain* called *England*, or in any other the Dominions or Countries subject or belonging to the Crown of *Great Britain*, according to the said Method of Supputation now used, or the said Table prefixed to the said Book of Common Prayer; and that the said Table, and also the Column of Golden Numbers, as they are now prefixed to the respective Days of the Month in the said Calendar, shall be left out in all future Editions of the said Book of Common Prayer; and that the said new Calendar, Tables and Rules hereunto annexed, shall be prefixed to all such future Editions of the said Book, in the Room and stead thereof; and that from and after the said second Day of *September*, all and every the fixed Feast-days, Holy-days and Fast-days, which are now kept and observed by the Church of *England*, and also the several solemn Days of Thanksgiving, and of Fasting and Humiliation, which by virtue of any Act of Parliament now in being, are, from Time to Time, to be kept and observed, shall be kept and observed on the respective Days marked for the Celebration of the same in the said new Calendar; that is to say, On the same respective nominal Days on which the same are now kept and observed; but which according to the Alteration by this Act intended to be made as aforesaid, will happen eleven Days sooner than the same now do; and that the said Feast of *Easter*, and all other movable Feasts thereon depending, shall, from Time to Time, be observed and celebrated according to the said new Calendar, Tables and Rules hereunto annexed, in that Part of *Great Britain* called *England*, and in all the Dominions and Countries aforesaid, wherein the Liturgy of the Church of *England* now is, or hereafter shall be used; and that the two movable Terms of *Easter* and

Easter and other movable Feasts to be observed according to the new Calendar. Tables and Rules.

Feasts and Fasts, &c., to be according to the new Calendar.

Trinity, and all Courts of what Nature or Kind soever, and all Meetings and Assemblies of any Bodies Politic or Corporate, and all Markets, Fairs and Marts, Courts thereunto belonging, which by any Law, Statute, Charter, Custom or Usage are appointed, used or accustomed to be holden and kept at any movable Time or Times depending upon the Time of *Easter*, or any other such movable Feast as aforesaid, shall, from Time to Time, from and after the said second Day of *September*, be holden and kept on such Days and Times whereon they shall respectively happen or fall, according to the happening or falling of the said Feast of *Easter*, or such other movable Feasts as aforesaid, to be computed according to the said new Calendar, Tables and Rules.

Courts of Sessions and Exchequer in Scotland, and Markets, Fairs and Marts to be held upon the same natural Days.

IV. And be it further enacted by the authority aforesaid, That the several Meetings of the Court of Session, and Terms fixed for the Court of *Exchequer* in *Scotland*, the *April* Meeting of the Governor, Bailiffs and Commonalty of the Company of Conservators of the Great Level of the Fens, and the holding and keeping of all Markets, Fairs and Marts, whether for the Sale of Goods or Cattle, or for the hiring of Servants, or for any other Purpose, which are either fixed to certain nominal Days of the Month, or depending upon the Beginning, or any certain Day of any Month, and all Courts incident or belonging to, or usually holden or kept with any such Fairs or Marts, fixed to such certain Times as aforesaid, shall not, from and after the said second Day of *September*, be continued upon, or according to the nominal Days of the Month, or the Time of the Beginning of any Month, to be computed according to the said new Calendar, but that from and after the said second Day of *September*, the said Courts of Session and *Exchequer*, the said *April* Meeting, and all such Markets, Fairs and Marts as aforesaid, and all Courts incident or belonging thereto, shall be holden and kept upon, or according to the same natural Days, upon or according to which the same should have been so kept or holden, in case this Act had not been made; that is to say, eleven Days later than the same would have happened, according to the nominal Days of the said new Supputation of Time, by which the Commencement of each Month, and the nominal Days thereof, are anticipated or brought forward, by the Space of eleven Days; anything in this act contained to the contrary thereof in any wise notwithstanding.

V. And whereas according to divers Customs, Prescriptions and Usages, in certain Places within this Kingdom, certain Lands and Grounds are, on particular nominal Days and Times in the Year, to be opened for Common of Pasture, and

other Purposes; and at other Times, the Owners and Occupiers of such Lands and Grounds have a Right to inclose or shut up the same, for their own private Use; and there is, in many Instances, a temporary and distinct Property and Right vested in different Persons, in and to many such Lands and Grounds, according to certain nominal Days and Times in the Year: And whereas the anticipating or bringing forward the said nominal Days and Times, by the Space of eleven Days, according to the said new Method of Supputation, might be attended with many Inconveniences; Be it therefore further declared, provided and enacted by the Authority aforesaid, That nothing in this Act contained shall extend, or be construed to extend, to accelerate or anticipate the Days or Times for the opening, inclosing or shutting up any such Lands or Grounds as aforesaid, or the Days or Times on which any such temporary or distinct Property or Right in or to any such Lands or Grounds as aforesaid is to commence; but that all such Lands and Grounds as aforesaid shall from and after the said second day of *September* be, from Time to Time, respectively opened, inclosed or shut up, and such temporary and distinct Property and Right in and to such Lands and Grounds as aforesaid shall commence and begin upon the same natural Days and Times on which the same should have been so respectively opened, inclosed or shut up, or would have commenced or begun in case this Act had not been made; that is to say, eleven Days later than the same would have happened, according to the said new Account and Supputation of Time, so to begin on the said 14th Day of *September* as aforesaid.

That Times for opening and inclosing commons not altered.

VI. Provided also, and it is hereby further declared and enacted, That nothing in this present Act contained shall extend, or be construed to extend, to accelerate or anticipate the Time of Payment of any Rent or Rents, Annuity or Annuities, or Sum or Sums of Money whatsoever, which shall become payable by Virtue or in Consequence of any Custom, Usage, Lease, Deed, Writing, Bond, Note, Contract or other Agreement whatsoever, now subsisting, or which shall be made, signed, sealed or entered into, at any Time before the said 14th Day of *September*, or which shall become payable by virtue of any Act or Acts of Parliament now in Force, or which shall be made before the said 14th Day of *September*, or the Time of doing any Matter or Thing directed or required by any such Act or Acts of Parliament to be done in relation thereto, or to accelerate the Payment of, or Increase the Interest of, any such Sum of Money which shall become payable as aforesaid; or to accelerate the Time of the Delivery of any Goods, Chattels, Wares, Merchandise or other Things whatsoever;

Terms of Payments of Rents, Annuities, &c.

Or of Delivery of Goods, Commencement or Expiration of Leases, &c.

Or of attaining the Age of 21 Years, &c., not altered.

or the Time of the Commencement, Expiration or Determination of any Lease or Demise of any Lands, Tenements or Hereditaments, or of any other Contract or Agreement whatsoever; or of the accepting, surrendering or delivering up the Possession of any such Lands, Tenements or Hereditaments; or the Commencement, Expiration or Determination of any Annuity or Rent;* or of any Grant for any Term of Years, of what nature or kind soever, by Virtue or in Consequence of any such Deed, Writing, Contract or Agreement; or the Time of the attaining the Age of one and twenty Years, or any other Age requisite by any Law, Custom or Usage, Deed, Will or Writing whatsoever, for the doing any Act, or for any other Purpose whatsoever, by any Person or Persons now born, or who shall be born before the said 14th Day of *September*; or the Time of the Expiration or Determination of any Apprenticeship or other Service, by virtue of any Indenture, or of any articles under Seal, or by reason of any simple Contract or Hiring whatsoever; but that all and every such Rent and Rents, Annuity and Annuities, Sum and Sums of Money, and the Interest thereof, shall remain and continue to be due and payable; and the Delivery of such Goods and Chattels, Wares and Merchandise, shall be made; and the said Leases and Demises of all such Lands, Tenements and Hereditaments, and the said Contracts and Agreements, shall be deemed to commence, expire and determine; and the said Lands, Tenements and Hereditaments shall be accepted, surrendered and delivered up; and the said Rents and Annuities, and Grants for any Term of Years, shall commence, cease and determine, at and upon the same respective natural Days and Times, as the same should and ought to have been payable or made, or would have happened, in case this Act had not been made; and that no further or other Sum shall be paid or payable for the Interest of any Sum of Money whatsoever, than such interest shall amount unto, for the true number of natural Days for which the principal Sum bearing such Interest shall continue due and unpaid; and that no Person or Persons whatsoever shall be deemed or taken to have attained the said

* A supplement is 25 Geo. 2, c. 30, sects. 1, 2, 3, which is the supplement mentioned at foot of p. 4. Sects. 2 and 3 provide that the times for doing "some" "things," such as paying rents, opening of commons, &c., if the same depend on any movable feast, shall be according to the new calendar. The times of all the movable feasts depend in each year upon the time of Easter, which had, before the Act, the 21st March (O. S.) as the leading element in its calculation, but now has the 21st March (N. S.). Sect. 4, and also the 24 George 2, c. 48, sect. 11, merely change the Lord Mayor's days. The 26 Geo. 2, c. 34, sect. 4, changes the time of the election for Mayor of Chester, in order to avoid interfering with a fair.

Age of one and twenty Years, or any other such Age as aforesaid, or to have completed the Time of any such Service as aforesaid, until the full number of Years and Days shall be lapsed on which such Person or Persons respectively would have attained such Age, or would have completed the Time of such Service aforesaid, in case this Act had not been made; any Thing herein before contained to the contrary thereof in any wise notwithstanding.

Bull of Gregory XIII.

Among the very weighty cares of our Pastoral office, it is Preamble. not the least that those matters which were reserved to the Apostolic See by the Holy Council of Trent, may be brought, by Divine assistance, to an acceptable termination.

1. Indeed the Fathers of that Council, whilst they had also added the care of the Breviary to their other consideration, Council of Trent, Sess. 45, prop. yet being hindered by time, referred the whole matter by a decree of the same Council to the authority and judgment of the Roman Pontiff.

2. And two things are especially contained in the Breviary, Two things in Brev. one of which embraces the divine prayers and praises to be used on feast days and work days, the other pertains to the annual recurrences, to be measured by the motion of the Sun and Moon, of Easter and of the feasts depending on it.

3. And Pius V., of happy memory, our predecessor, took Const. 64. care that the former indeed should be completed, and proclaimed it.

4. But the latter, because assuredly it requires a suitable reformation of the Calendar, was long since, and very often, attempted by Roman Pontiffs, our predecessors, but indeed could The 2d not completed. not be completed and brought to an end up to this time, for the reason that the plans for amending the Calendar, which were proposed by persons skilled in the celestial motions, were, on account of the great and almost inextricable difficulties which an emendation of this kind always involved, neither never-failing, nor did they preserve the ancient ecclesiastical rites untouched (which thing was above all to be cared for in this business).

Epacts devised.

5. Whilst we, therefore, relying upon the stewardship entrusted by God to us, unworthy as we are, were occupied with this scheme and care, there was brought to us by our valued son Antonius Lilius, doctor of arts and medicine, a book which Aloysius, his brother german, had formerly written, in which, by a certain new cycle of Epacts devised by him, and adapted to a fixed rule of the true Golden Number, and accommodated to any length of the Solar year, he shows that all the things which have fallen into confusion in the Calendar can, by a plan, constant and enduring through all ages, be so restored that the Calendar itself may be seen to be never subject to any change in the future. A few years since, we sent this new plan for restoring the Calendar, contained in a small volume, to Christian princes and very celebrated universities, to the end that the business which is common to all might be superintended by the counsel of all, when they with one accord answered the things which we especially desired; we, induced by the consent of them all, summoned to the Holy City, for the amendment of the Calendar, men well skilled in these matters, whom we had long before chosen from the principal nations of the Christian world. After they had bestowed much time and diligence upon this study, and had compared together cycles, as well of the ancients as of the moderns, which were collected from all parts and most diligently examined, they by their own judgment, and that of learned men who wrote concerning these matters, selected this cycle of Epacts in preference to the others, and they added to it some matters which, by accurate examination, may be seen especially to pertain to the perfection of the Calendar.

Three things necessary.

6. Considering therefore that for the proper celebration of the feast of Easter according to the determinations of the holy Fathers and of the ancient Pontiffs, particularly of Pius I. and Victor I, and also of the œcumenical council of Nice and of others, three necessary things are to be connected and determined; first, a fixed place for the vernal equinox; next a correct position for the first full moon (XIV Lunæ primæ mensis, quæ) which either happens upon the very day of the equinox or follows next after it; finally every first Sunday which follows on the same full (14th) moon; we have provided not only that the vernal equinox should be restored to its former seat, from which it has, since the Council of Nice, receded about ten days, and that the 14th Paschal should be restored to its place, from which it is at this time four days, and more, distant, but also that a mode and reckoning should be furnished, by which care is taken that for the future the equinoctial and the 14th moon shall never be moved from their proper seats.

7. To the end therefore that the vernal equinox, which was fixed by the Fathers of the council of Nice on the 12th before the Calends of April,* may be restored to the same place, we prescribe and command that ten days be dropped from the month of October 1582, inclusively from the 3d before the Nones to the day before the Ides,† and that the day which follows the feast of St. Francis, usually celebrated on the 4th before the Nones,‡ be called the Ides of October,§ and upon it, let the feast of Sts. Dionysius, Rusticus, and Eleutherius be celebrated with the commemoration of St. Marcus, Pope and Confessor, and of Sts. Sergius, Bacchus, Marcellus and Apuleus, martyrs. Further, on the 17th before the Calends of November,|| which day follows next, let there be celebrated the feast of St. Callistus, Pope and martyr. Then on the 16th before the Calends of November ¶ let there be said the office and mass of the 18th Sunday after Pentecost, the Sunday letter being changed from G to C. Finally on the 15th before the Calends of November ** let there be kept the feast day of St. Luke the Evangelist, after which let the remaining feast days be observed successively, as they are set forth in the calendar.

Ten days
dropped.

8. But lest injury should happen to any one from this our subtraction of ten days, because it affects annual or monthly guarantees, it will be the duty of judges, in controversies which shall arise upon this matter, to take account of the said subtraction, by adding ten other days at the end of any guarantee.

Caution to
judges.

9. Then lest the equinoctial should hereafter recede from the 12th before the Calends of April,†† we decree that the intercalary day shall be continued (as is customary) in every fourth year, except in centesimal years; although these have always heretofore been Bissextile, as indeed we decree the year 1600 to be, nevertheless, after that year, the centesimal years, which will successively follow, shall not all be Bissextile, but in every 400 years, every first three centesimal years shall pass without an intercalary day, but every fourth centesimal year shall be Bissextile, so that the year 1700, 1800, 1900, shall not be Bissextile. But in the year 2000, the intercalary day, as also the same order of intermitting and intercalating the Bissextus, shall be inserted, February having 29 days.

Leap year.

* On March 21.

† From Oct. 5 to Oct. 15.

‡ The 4th before the Nones was Oct. 4, and the day which followed it was the 3d before the Nones, or Oct. 5.

§ Oct. 15.

|| On Oct. 16.

¶ On Oct. 17.

** On Oct. 18.

†† From March 21.

Cycle of
Epacts substituted for
Golden Number in the
Calendar.

10. To the end also that the Paschal full moon (XIV Paschalis) may be rightly found, and also that the days of the moon, to be learned each day from the martyrology in accordance with the ancient custom of the church, may be correctly declared to the faithful people, we decree, that, the golden number being removed from the calendar, the cycle of Epacts shall be substituted in its place, which, directed (as we have said) to a fixed rule of the golden number, has the effect that the new moon and the Paschal full moon (XIV Paschalis) shall always retain their true places. And this manifestly appears by the exposition of our calendar, in which are set forth, indeed, Paschal tables, according to the former usage of the church, in order that the sacred feast of Easter may be found with greater certainty and ease.

And the old
Solar Cycle accommodated to a new
method of intercalating.

11. Finally, since, partly owing to the ten days omitted from the month of October of the year 1582, (which year ought properly to be called the year of the correction), partly owing indeed to the three days not to be intercalated in any period of 400 years, it is unavoidable that the cycle of Dominical letters of 28 years, used to this day in the Roman Church, should be interrupted; we decree that there shall be substituted in its place the same cycle of 26 years, accommodated, by the same Lilius, not only to the said reckoning for intercalating the Bissexus in centesimal years, but also to any length of the solar year; and from which the Dominical letter by aid of the solar cycle can be found, for ever, as easily as heretofore, as is explained in the proper canon.

The reformed calendar
approved.

12. Therefore, that we may accomplish what properly involves upon the principal Pontiff, we do, by this our decree, approve the calendar, now, by the great benignity of God towards his church, corrected and completed, and we have ordered it to be printed, and when printed, to be published at Rome together with the martyrology.

And not to be printed
without license. Repealed.

13. And that it may be kept, everywhere and in whatever land, incorrupt, and free from mistakes and errors, we prohibit all printers sojourning in our dominion, and in that mediately or immediately subject to S. R. E.,* under penalty of forfeiture of the books and of 100 golden ducats, to be ipso facto applied to the Apostolic chamber; and all others in any part of the world, under penalty of excommunication, submitted to the declaration of our judgment, from daring or presuming, without our license, to print or publish, or in any way to take charge of the Calendar or Martyrology, either together or separately.

* The holy Roman church.

14. And we have removed and do altogether abolish the ancient Calendar, and we decree that all patriarchs, primates, archbishops, bishops, abbots, and others, heads of churches, shall introduce the new Calendar (to which, indeed, the reckoning of the Martyrology is adapted) for the recital of the divine offices and the celebration of feasts, in their respective churches, monasteries, convents, orders, employments, and dioceses, and shall use it only, as well they as all others, presbyters and clergy, secular and regular, and of either sex, and also soldiers, and all the faithful in Christ; the use of which shall begin after the ten days omitted from the month of October of the year 1582, but to those who inhabit regions so remote that they cannot receive notice of these letters before the time prescribed by us, it shall be allowed to make the same change, in the mode set forth by us a little above, but nevertheless in the same month of October of the following year, 1583, or of another year, namely when these our letters shall first reach them, as will be more fully explained in our Calendar of the year of the correction.

To be used
after Oct. 10,
1582 & 1583.

15. And by the authority given to us by God, we exhort and require our very dear son in Christ, Rudolph, illustrious king of the Romans, emperor elect, and others, kings, princes, and republics, and we command them that, with the same zeal with which they hastened to us in order that we might accomplish this so illustrious a work, nay, even with greater zeal, for the preservation of concord among Christian nations, in celebrating feasts, they should both themselves adopt this our Calendar and should cause it to be religiously adopted and inviolably observed by all peoples subject to them.

Princes ex-
horted to ac-
cept the re-
formed cal-
endar.

16. But because it would be difficult for the present letters to be transported to all places of the Christian world, we command them to be published and posted on the gates of the Basilica of the Prince of the Apostles,* and in the field of the Campus Floræ, and we command, that to copies of these letters, when printed, and added and prefixed to volumes of the Calendar and Martyrology, or subscribed by the hand of a public tabellion,† and sealed with the seal of an appointed person in ecclesiastical dignity, there shall be given, in every nation and place, the same undoubted faith as could be wholly given to the original letters, if produced.

Publication.

17. Therefore it shall not be lawful for any one whomsoever to infringe this part of our precepts, commands, statutes, will, approbation, prohibition, annulling, abolition, exhortation, and

Penal sanc-
tion.

* St. Peter.

† A secretary or notary under the Roman empire.

demand, or, by a rash attempt, to proceed in opposition to it in practice. And if any shall presume to attempt this, he shall know that he will incur the indignation of Omnipotent God and of the blessed Peter and Paul, His Apostles.

Dated at Tusculum, in the year of the Dominical Incarnation 1582, in the Sixth before the Calends of March,* in the tenth year of our Pontificate.

* On the 24th of February. The year of the Incarnation is said to have been introduced by the Abbé Denis le Petit about the beginning of the sixth century, and it *is said* to be the year known to us as the Old Style year.



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